PRINCIPAL POSITIONS
for groundes of the holy Bible.

A SHORT ORATION OF THE
Bibles translation.

POSITIONS HISTORIQUE:
and of the Apocrypha.

TOBIT PARTICVLARLY
handled.

IVDITH SEVERALLY
handled.

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Principal Propoſitions for ground of the holy ſtorie.

THe old Teſtament is all writtē every book in Adams tongue: But ſome part of ſome books: are in other tongues, as *Ier. 10. 11.* one verſ. is in Chaldy: for a meſſage to the Chaldeans. And Daniels viſions: while the afflicters and afflicted have no playne deſcription: & the Iewes no danger: for being Gods people whome the kingdomes there be conſumed for afflicting our Lords houſe. Alſo certeyn Epiſtles and litle ſpeach in the ſame argument are in Syriaque: in Ezra.

2. All the old Teſtament is called the law: by Thalmudiques and by the new Teſtament.

3. The tongue after Bable was built, remayned onely in the faithfull of Ebers houſe: and in them onely continued the name of Ebrewes: as perpetually oppoſite to the builders of Babel: to whome Eber preached that their tongues ſhould be devided.

4. When Iuda onely of whole tribes cleaved to God and the reſt ſcattered loſt their tongue, it is called the Iewes tongue. Neh. 13.

5. When all tribes yet abode in Canaan, it was called the tongue of Canaan. Eſ. 19.

6. The Iewes being in Babylon 70 yeares, the poor of them, loſt the tongue: and ſone after the returne it ceaſed from cōmon vſe: But ſuch as ſpent their time in the law, left expoſitions of wordes hard, as rare in the lawe: but uſuall in nere tongues.

7. The Iewes returned ſpake a tongue mixed of the lawes and ſyriaque: ſwallowing up throte letters: as Cheth and Am, & Alelph: So Lazar, is of Eleazar. Luk. 16. infinite in Thalmud Ieruſalemy.

8. This tongue of the Iewes is called Ebrew in the New Teſtament.

9. Grãmarians haue frõ Ezra, age from age taken order that by manifold meanes no letter of the law could be loſt. Their rules be called Maſſoreth: and we call thoſe grammarians Maſſorites.

10. The tongue is full of wit: arguing Adams ſharpnes: and in 848. margent readings, the holy Ghoſt expoundeth ſo many in the text. They do the ſcripture great iniurie that ſay the text was in thoſe 848 places corrupted in Babylon. The text ſtill is the fitter, for an exerciſed wit: & without the margent it is ſure & pure: but both muſt go together to make a perfect Bible: which for characters 22. vowels and accents was under Moſes in the ſame forme as this day: as the work riphereth Iſrael wiſely teſtifieth. The Law vowelled and unvowelled was ſo at the firſt: the vowelled for certainty: the unvowelled for expedition in writing: ſufficient for ordinary uſe: while the tongue was in dayly uſe.

Concluſion of the old Teſtament.

Theſe books onely make the old teſtament: and haue perfect wiſedome: and it is a moſt haynous contempt of the Eternal King to make any book more part of the old Bible or Teſtament. The Apocrypha every book, haue groſſe wickednes & injurie in them, againſt the true holy:

And

And Toby and Iudith were penned of moſt evident purpoſe in Iewes manner of exerciſe for fables: & their blindnes was unſpeakeable and their wickednes untollerable, who being Doctours would defend them after moſt learned reproof. A Turky leprous ſlave might as ſeemly be placed in ſeat, cheek by cheek, betwixt two the beſt Chriſtian Kings; as the wicked Apocrypha betwixt both teſtaments. And no monſtre of many legges, armes, or heades can be more ugly; then the Apocrypha would make the holy Bible. Iewes ſkoph them: and Grecia is made Turky, for honouring of them: & Chriſtian glory is ſtained in that Iewes accuſe them to Turkes: as holding Athean fables ſad matter in the doctrine of ſalvation. All that love not the Lord Ieſus Chriſt, wilbe *Anathema Maran Atha*: They who keep not his commandement forbidding regard to Iewiſh fables: wherein Tobit paſſeth all in impietie: Therfore ſuch regarders of the Apocrypha, after warning wilbe Anathema Maran Atha.

The new Teſtament.

The new Teſtament was all original in Greek: S. Mathews Goſpell was written at the firſt by that heavenly oratorious Greek which now we have: and if the holy Ghoſt had written it in the Iewes Ieruſalem Ebrew, the holy lerned of old time would have kept it with more care then Iewellers all precious ſtones.

We accuſe antiquitie of great vngodlynes when we ſay S. Mathew wrote in Ebrew: But antiquitie loſt that Goſpel.

So

So S. Paul wrote in Greek to the Ebrewes, in those syllables which we haue to this day; and the stile hath allusions which the Iewes tongue hath not; which sheweth the originall to be in Greek.

How of old time God advanced the Greek tongue, to be a preparative to the Greek Testament.

When God dissolved the kingdome of Iudah, then he gave the Greeks first a mind to trimme their tongue: *Piistrutus* Tyrant of Athens first brought *Homer* into esteem. Using Aristarchus to examine copies: and parting Iliades and Odyssean by the Greek Alphabet; & caused Homer to be read and learned of children more then ours learne the Bible. Now Piliſtrutus was of Nabuchodonosors age: and Solon: and Theogius, and Phocyllides, who brought proverbs and sentences into fine Greek: Lyriques and Tragiques and Comædes, & Hippocrates & Democrites, and Historiques, Hellanicus & Herodotus and Tlucidides and Xenophon: and Philosophers Plato & Aristotle, & the braue ten Oratours after Isocrates florish, and by Emperour Alexander Greek came to a most high perfection: and the Iewes did study it, earnestly: warned by Daniel, that they should be long under the West. Also God used a miraculous grace to bring the Greek tongue & the Iewes over South, East, and North. The Macedonian Lagidæ who reigned in Ægypt subdued Ægypt & Arabia by Greek souldiers: by Greeks ruled them in all townes: and so forced them

to

to ſpeak Greek and to mary with Greeks. Agayn, Seleucus Nicato: had Syria & from it LXXII. kingdomes North and Eaſt: and built townes of Greek names & filled them with Greeks: keeping the Eaſt in ſubiection by Greeks: And becauſe Ptolemy Lagides firſt heald Iudea: and was robbed of it by Antigonus, and Seleucus force overthrew him, in a new partition Syria falling to Seleucus: Iudea reckoned part of Syria, was in time claymed to belong to Seleucus. And hence both kingdomes warred for Iudęa: and interchangeably conquering ſcattered Iewes over all their countries: & both holding much of leſſe Aſia and Grecia, ſcattered them into the four windes of heaven: and Greek Iewes are moſt mentioned in the New Teſtament. Now the LXXII. tranſlating the Law into Greek: it alſo was ſcattered over the world: and the ſtory was made knowen before the tyme of our Lords incarnation: and an eaſy way made for the holy Apoſtles: to ſhew the incarnatiō and the reſurrection to be their difference frō the ſcribes: & their going through all Greeks being fiſhers of Galilie, or Tent makers, with S. Luke the Proſelyte of Antioch, make all Greek ſoiles amazed at their learning: upon ſix hundred yeares preparation by God to advaunce Greek and to ſcatter Iewes over all.

THe Kings care to haue the Law & Gospel learnedly translated, hath stirred much study & expectation of good. And all true harted subiects wilbe ready to furtherance. And as the work requireth so many eyes as Argus, not he of Naso, with one hundred; but he of Aeschylus with ten thowsand: so it cannot be unprofitable to shew rules wherupon translaters must go: and the knowledge of that will breede judgement in all the people. Wherefore these few rules shall be offred to all sage judgement.

1. Great care should be to expresse proper Ebrew names as the new Testament doth, Luke 3. in our Lords Fathers from Mary & Ely to Adam: and in other words as Bosor for Beor, Num. 23. So Mageddon not Megiddo. So the Lxx should be followed where the heathen folow them: As in Regma, not Raama, Gen. 10. And Ptolemyes negligence herein will cause exceeding great disturbance.

2. The holy Apostles in the new Testament translate very much of the old: as all the twelve Iewels, Ex. 28. in Apoc. 21. A translater should first make him a Dictionary of all such words, and beare all in mind through all the old Testament. So he should be much holpen in hid matter: Let these examples be used. It is sayd, Exod. 28 that the Patriarches should be graven according to their birth. This speach is two wayes taken: eyther without regard of one mother: who first bare some, that all the brethren

brethren ſhould be together: or by the birth of the firſt ſonne to the mother: that Iſachar & Zabulon borne after Dan and Nephthali, ſhould be joyned to their brethren: & Iſachar not Dan haue the Saphir: as he hath the ſecond foundation in the Reuelation: and Dan haue Leſhem or Hyacinth, as Leſem the towne: Iudg. 18. and the foundation laſt ſaue one. Apoc. 21. Here the Apoſtles teach us to uſe Argus eyes. And the beſt Thalmudiques agree with them: and ignorance herein diſturbeth all the Bible. So the Apoſtles warne cloſly that Iacob bought ground for ſheep, Gen. 33. by the Lxx. ſtill for that word: & by the three Chaldy paraphraſtes, not for money: as Rabbines wiſh, to check our text, Act. 7. which place thus ſpeaketh. Iacob died in Egypt: and the Patriarches, which were carried to Sychem: and they were put in grave: that which Abraham bought for price of money: That from the ſonne of Emor the Sychemite. Here price of money diſtinguiſhed Iacobs graue from the Patriarks bought for ſheep. Some erring here made wrack.

3. To this kind Nazor, Eſaj 11. tranſlated Nazoræus, Mat. 2. might be referred: where the very Thalmud in Saned. in Cheleck makes Nazor a plant ſpringing, to be a propre name of Meſſias. In ſuch the conſent of the King and whole nation ſhould be required: as the matter is not ſoone conceaved: but of great light when it is accepted.

4. The Ebrew tongue is full of equivocations: becauſe God would not haue the wicked contemners to meddle with it: as for Babel, to looſe it altogether: yea & by notation men are often named: as Barachias for Ie-

hoiadagh. Math 23, and Ieremie for Zacharie. Math. 27. a tranſlater ſhould note ſuch; & make thē eaſy to the unlearned: ſpecially equivocations: whereof I will bring ſome examples for all the hardeſt.

I. Gen. 2.

God planted a garden in Eden, and there placed man which he had made: and God commaunded man, ſaying: of the tree of knowledge of good and evil, THOV ſhalt not eat. Here by *thou* the man and woman be conteyned as ſhe ſpeaketh to the ſerpent of the cōmaundement giv̄ to both: to her, and to her huſband. A reaſon of the ſpeach ſingular is rendred by telling how they were one fleſh. And mariage books which ſayd, the woman was formed in Paradiſe, have an overſight. For the commandement went not before the creation of the woman: but ſhe had it as well as Adam, and in the ſame terme *Thou*: For the eternall God had ſeen it was not good for man to be alone: and built the rib into a woman. In this place many eyes ſhould look about.

Gen. 4.

Alſo to Sem was borne a ſonne, and he called his name (ſorrowful) Enos. Then had ſprong prophaneneſſe inſted of calling vpon the name of the Eternall.

Gen. 11. 31.

They went forth with them: that is with Thara & Abraham cloſly made counſeller of the iorney. *Together*, is of another meaning.

Gen: 44. 5.

Is not this the cup wherein my Maiſter drinketh: & for which he would make ſerch. Not, in which he propheſieth

The

Exod. 12. 40.

The Peregrination of the Children of Iſrael when they had ended their dwelling in Egypt, was four hundred & thirty yeres. Others bury Moyſes before the Law.

Act. 13. for the Iudges tymes.

Godgaue them Iudges, after a ſort 450. yeres. Not, about the ſpace of 430. yeres. So Ioſuahs warres and Dauid ſhould haue no time to be in the world.

2 Chron. 16.

In the thirty ſix of the kingdome (not reigne) of Aſa, Baaſa came up againſt him, That is in 36. ſince the kingdome of Iuda then Aſaes kingdome was parted from Iſrael. Baaſa warring in 36. of Aſaes reigne was dead ten yeres: and ſo ſhould warre ten yeres buryed.

1 King. 8.

Ioram died 40. yeares old. And Ochozias his ſonne reigned in his ſted: twentie and two yeres old: a Ben of 22. yeres was he when he began to reigne.

2 Chron. 22.

A Ben of 42. yeares was he. Ben meaneth as wel a lot, as age: as Ben of death: one lotted to die. So in the 42. of his mothers houſe: when it was horribly overthrown, he fel into that forty two yeres Lot. Bad tranſlation maketh him two yeres elder then his father & twentie yeres elder then himſelf.

Iohn. 18.

Paſcha ſignifieth the Lābe eatē on one night of all alike: & an oxe or Ram offred at the ſame time: which might be eatē two dayes. Here tranſlaters ſhould haue the Kings cōſent to leave a playn differēce for diſtinctiō of æquivocatiō. And errors in theſe places haue much diſturbed us:

wher ſkill in æquivocation had holpen all. Wicked tables would inferre that Chriſt kept not the law.

5. When latter Prophets cite the ſyllables of the former, as Ieremies lamentations citeth the ſyllables of many former, all thoſe muſt be tranſlated in the ſame ſyllables.

6. Speciall words of controverſie, as Petra God Mat. 16 and Ctiſtes Rock. 1. Pet. 4. Nephes, ſoule, or I, Thou, He, any one: & ſcheol, death, or grave: The tranſlation of theſe ſhould not paſſe without great conſent; So Daniel Eccleſiaſtes and Iob: which all I haue tranſlated: but I wiſh every learned man to haue thoſe books ſeverall, before they were joyned to the whol Bible: ſpecially the XIX of Iob, concerning the redeemer & the reſurrectiō. There the Iewes vniverſally made Mercerus ſtagger: & Greeks keep a louf: and Latines many. Such a matter ſhould not paſſe without long debating.

7. Noné ſhould beare ſway in tranſlating but the able to ſhew what the Thalmudiques ſayd to every word of the law: and the able to diſcerne the foure varieties of the Apoſtles Greek: how much is in the heathen ſort: how much after the Lxxij. what the Apoſtles better tranſlate: and what they ſpeak as did Thalmudiques.

Concluſion.

Theſe rules being obſerved, a tranſlation of good eſteme and provoking many ſowles to reading of the Bible, might be ſoundly accompliſhed.

Principall

Principal Positions in the holy story:
and of the Apocrypha:

GReat matters ſhould be knowen commonly: ſome cheif I wil briefly touch.

1. When God had made the world, and gave Adam authoritie, he left Adam to be deceived, the day that he was created: and then when Adam was judged, the Devils which ſpake in the ſerpent were curſed: who had fallen a little before: and the ſerpent is curſed: And the earth, and Adam condemned to naturall death: and to painful life: and Eve to ſore travel: and Chriſt is promiſed a deſtroyer of Satans works: wherein the hope of the new world is cõteyned. Now at this David wondreth that all things ſhould be ſubiect to man: to one made inferiour to Angels in his paſſion, but by conquering him who had the power of death, crowned with honour and glory.

2. In that Adam and the woman were clothed of God with ſkinnes, we muſt gather that God brent the carcaſſes with fire from heaven, for a ſacrifice: and taught Adã to ſacrifice: and God reſted from creating the ſeventh day: and Adam in it meditated vpon redemption in Chriſt.

3. Man is called by ſundry names, Adam, as taken out of Adame the earth.

Iſh, of heat: Eſh meaneth fyer.

Gebher: ſtrong.

Enoſh, ſorrowfull. No infidels in all the Bible cal Man, Adamas, not knowing the creation of Adam: but

the Chaldeans kept Enosh: Dan. 2. the name of our sorowful case.

4. Eve is life: called so in memorie of the promise in Christ.

5. Cain is possession: Abel vanitie. They teach in their names that all possession in this world is vanitie.

6. Many children mo they had. For the commaundement to increase was to have cheif effect in the first: But onely they are named that touch us. In the death of Abel the iust, the death of Christ was shadowed.

7. Seth is named setled: as to continue posteritie when all others perished in the flood. Balaam, Num. 24. calleth men the sonnes of Seth.

8. Enosh was borne when prophanesse sprang in sted of calling vpon the name of God. Wherefore Seth called him Sorowful becaus Cains house had corrupted all his brethren: to worship creatures: to hasten the curse by the flood vpon the earth.

9. If in our Churches the third of Genesis and Luc. 3. and fourth should stil be read together: great light would arise to the simple: to know how Iesus is (of Mary) of Ely, &c. of Adam: naturally: and those men are the glory of the world: Fathers to the Sonne of God after the flesh.

10. God hasteneth through all the Bible the fit government of the world, to have Christ received, by iudgements against contemners: So in the tenth age he damneth the vnbeleeving: thence in the tenth Abrahã is made the hope in Christ: and his sonnes in Egypt multiplie as fish to fil Chanaan, to call all unto Christ: & as sone as the tribes in the

in the middle of the Land had fit occasion to have judges, such as should haue at all, and Ephraim glorie long enough: sevē Iubilees Iuda is in honcur: but only sevē sevēties: Then Iuda is caried to teach the builders of Babel in their tongue that God made the world: who quickly teacheth that, by felling Babel: & then the hope of life in Christ is so told, that al natiōs should frō year to year recon how near redēptiō was: & God hasteneth his varieties under Sem and Iapheth: to fit the world to receive the redemption: And so in the Apocalyps: tryals under the prophane Cæsars: trialls in ease, and giving hæretiques place by idlenes: and punishment by Popes: for despising to make all the able ready in Gods word. And from hence are but Hebers yeres 464. to make vp 6000: when by old expectation, and by all likelihood the world shall end: and triall in learning is the highest and last that can be: & the Popes strength shall fade, and prophanesse come to the highest at the worlds end: as the Greek legges did, Dan. 2. by our Lords birth. All dreame who think the Revelation telleth that the Pope shall fall before the end of the world; and our weak course in Divinitie vexed by subtile Iesuits, rather helpeth then hindreth the Pope.

11. All that perished in the flood perished for ever, Thal. san. and a doubtlesse testimonie. 1 Pet. 3.

12. Ages were halfed by the flood: for Heber the longest liver of all borne after, lived but 464. yeres: and again they were halfed for Babel: for Phaleg lived but 239

and

& Ragau but 239. twise it is noted to halt Hebers, So it is a miracle that Sem, Arphaxad, Sala, Heber should see Abrahams promise: and all the nearer be dead. For Tharaes Idolatrie none came to 200. yeares: for tempting Christ in the wildernes, ordinarie old age is brought to 70. yeares: and so standeth to this day.

13. Ioctanes sonnes filled India: and were cast furtheſt from God: becauſe againſt ſo many godly anceſtors warning they build the towre to ſtarres worſhip. Their names are famous in India by Rivers & mountaines and countreys: Recorded by Greeks which Seleucida brought to ſerch all thoſe quarters. This ſhould make vs haue no ſocietie in religion for phraſe nor apparrel, nor court with myſticall Babylon.

14. Sems ſonnes even the faithles overruled Chams. Nemrods Tyranny, was under Elam of Sem in Abrahams dayes: So the families of Nachor, Lot, Iſmael, Eſaw drove Cuſh to further quarters: and the Hagarenes ſtill be mighty.

15. Abraham Iſaac and Iacob had long time ſlow increaſe that their ſtory might be better marked: and the Patriarkes: & in 215. yeres there were but ſeaventie male: to go for Egypt: and again in 215, came ſix hundred thouſand valiant men, to learne the hope of Chriſt.

16. Geneſis beginneth ſtately in framing the world to obey Chriſt: and endeth heavenly in Ioſephs bones: to be caried to the Land where the reſurrection of Chriſt cauſeth all faithfull to ariſe into a new world: So the rotted bones have a lively ſtorie.

17. Iobs ſtorie falleth betwixt Geneſis and Ex. ch. 2. That

That book is a rare book: and describeth the Arabian lot, as to this day it continueth. That book is a goodly commentarie upon Genesis.

18. Exodus sheweth the trueth of God for the promise *Gen. 15.* of bringing Abrahams sonnes from Egypt: and the redemption is heavenly in the blood of the Lambe: *Exod. 12.* Then the peregrination of the children of Israel when they had ended their dwelling in Egypt was 430. y. Synce the promise of life in Christ, *Gen. 12. 1. & Gal. 3. 17.* from *Exod. 12, 14.* The wicked translation burying Moses before he received the law was the cause of Atheisme to some, as D. Stallard told Archbishop Wh. The Printers deale wickedly that will not use the Bishops authoritie and help of learned to amend such Athean errours.

19. The Psal. of Moyses made upō the decree that all the men from 20. yeres saue Caleb & Iesus should pay for misbelief, should profitably be read in our Churches with *Num. 14.* And in the margent the Psal. might be quoted: as a most heavenly commentarie: vpon the storie: wherefore 36. yeres God speaketh no more to them. All that while they studied Genesis, Exodus and Leviticus: and the sonnes that should cōquer Chanaan were made Doctours in Divinitie.

20 The Iewes wandering 40 yeares fed from God provoked heathen: yet none could come vnto Christ, but as the father drew him.

21 The Chananeans sinned against the holy Ghost, building townes most stronge to defeat the prophecie of Chanaan to serve Sem: in Iesus, as Iapheth, in the Macedonianes.

22. At a thousand yeres from the creation Satan was let loose: & conquered the old world: that soone Noe was named the hope of the world now: so after the flood afore 900. Satan was ful loose in Chanaan: & againe to Iuda sooner that they lost their kingdome: & to Christians after 1000. yeres Satan was let loose to stir Popes fight for Chanaan.

23 The partition of the land was made by prophecies of Iacob, *Gen.* 49. and Moyses *Deut.* 33. and by the twelve stones in part: telling that Dan should have Lesem: & Aser a sea coast: as Ruben with Gad had by Moses portion bloody enemies by theyr Ruby & Amethyst. After partition according to the number of men: lots were cast to see whether God allowed all. And God did so.

24. The book of Iesus conteyneth an heavenly description of the warrs of Iesus conquering a lād into which Iesus would come to conquer Satan. And Rachab sheweth the mercy of God for fayth: in that she is made the mother of Christ.

25 The Iudges have yeres after a sort 450. Act. 13. not about 450. that is 339. in proper Chronicle: and for Tyrants within that time Cxj. One may marveile how the Bishops after 20. yeares warning sell translation crossing both Testaments. The Greek text is pure & wonderfull. Their translation leaveth no time for Iesus war, or to David borne after Elies death ever to have bene: for yeares onely 480. are from the Lamb to the temple. So thirty of the wildernes with the Iudges 450. would make vp 480. People should not honour Bishops that so befoole the Church of God, to betray the autoritie of scripture.

26. In

26. In the Iudges, Barae, Gedeon, Iephte, saw the Conqueſtes of Chriſt by faith: and Samſon: how by death he would conquer his enemies.

27 The end of the Iudges when the ſonnes of Ephraim for Sylo fall in the day of Battel, and Beaſtes cary the Ark to Iuda, our Lords tribe: that ſtory is glorious: and in meaſure of time being in the ſeventh Iubily: from the partition of the land in the eight of Ieſus.

28. The book of holy Ruth that left countrey, kinſfolk and fathers houſe as her father Lot did, hath for theſe times men greater then Iudges: Salmon, Boos, Obed and Ieſſaj: all fathers at Abrahams 100. yeares. As the length of time will inferre.

29 In the Kings Beniamin the leſt tribe affordeth Saul: when the people required a King: and God would remove him whom he gave in his anger: to give David of Iuda: our Lords father: after the fleſh.

30. David his afflictions ſhew that all who will live godly in Chriſt ſhalbe afflicted. The prophecie of Nathan 2. Sam. 7. 1. Chrō. 17. that Chriſt ſhould be made man of his ſeed, cauſed him to give the name Nathan to that ſonne of whom our great God and ſaviour ſhould be man.

31. Salomons proſperitie cōming to fall in Roboam telleth that all vnder the Sunne is vain: and that Chriſt his kingdome is not of this world. Yet the Iewes to this day hope for earthly Pompe. As they marked not how by induction every king was blamed of God: Neyther could all theyr Prophets make them beleeve they ſhould go to Babylon: and returne to have a ſpirituall kingdome.

32. After the kingdomes fall gracious Daniel pictureth the power of Christ for Nathans house: him I have of late opened for the children of our three kingdomes and new Britanie, that by ten yeares age they may vnderstand him better then many famous: For the Persian kinges, Cronicle and Divinitie.

33. Daniel ch. 9. should profitably be read with Ezra ch. 1. Mat. 2. and Luke. 2. and with Act. 6. and with all the stories of our Lords passion. These observations I hold profitable to help Iudgment for the storie. Now for the Apocrypha.

BEcauſe former ages vſed the hid Apocrypha to beat into heathē heads Iewes matters ſince their captivities: as Ezekiel an eloquēt poet brought the cōming frō Egypt, into Tragiq; verſe: to have the whole hiſtorie, famous: latter times have bene leſſe willing to reiect them: though Iewes have ſtirred vs much contempt with Machmadiſtes, for ioyning fables with Gods word. But ſince Papiſtes and theire like take the wickedeſt fables, as Tobit and Iudith for true ſtorie, reaſon would that they and all their felowes ſhould be knowen, how baſely they were regarded at the firſt: for tales or trifles, that printers ſhould no more print them as part of the Bible to greve the holy ſpirit. A ſhort ſpeach wil make that plain to al that are not blind: ſpecially to all acquainted with Thalmudique fables vpon all the law, in memorie of Phraſes: as is this. Nephthali is an hind let looſe cauſing pleaſant words, Gen. 49. In truth that is ſpoken of Barak of Nepthali: who cauſed pleſant wordes of Deboraes ſong: But becauſe Iahel the wife of Heber kild Siſera, and took the glory from Barak, a ſimple wight would think Iacob ſpake of ſtranger ſtory then Baraks. Now the fabler biddeth reſt in that ſurely: or els one may ſoone beleeve ſuch a fable for Nephtali, as that of Tobit: pēned through quite to win the whetſtone: & peſtered with mōſtruoſity of lie: as any who have one drop of grace may ſoon ſee. So Iacobs ſpech in Moſes, that he bleſſed all his ſonnes, hath no hiſtorie for Symeon: that any judge came of him. That is warned by a fable iarring from all true ſtories of moſt knowen affaires under

the Perſians: telling that Symeon hath but that fable for all his glorie. Cauſe is rendred of the reſt, why they found regard: The wiſe will vnderſtand: But the vngracious wil never vnderſtand. Now the placing of the trifling Apocrypha betwixt both Teſtaments is an infinite injurie to the high & holy Bible: where ſeven eyes are upon every ſtone: & Iewes think that our New Teſtament ſhould be no better, then the fables which we ioyne to it: Seing cõmõly men joyne like to like. Alſo they think that we have no more judgemẽt for the old teſtamẽt, then for the fables that go upon it. That Church which firſt banisheth the wicked Apocrypha frõ the holy Bible wilfirſt find true glorie from God: and they who entrappe Iewes by millions to hate our new Teſtament, ſhall by millions paſſe to Gehenna with them. Wherfore al that be not Gods hated wil ioyne no hateful works to Gods word: and peace wilbe upon ſuch Iſrael.

A TREATISE of the Apocrypha.

BEcauſe the Iewes common weale was unknowen to heathen, that the prophane reiected the whol ſtory, the ancient held good to regard all Iewes works that medled with the Bible in their tongues Greek or latin: That further authoritie might be had for all the ſtories frō fables touching ſtories ground: and from private works of ſentences or hiſtorie: or that ſome cloſe ſpeaches might be more remembred by fables made vpon them. So the fable of Tobit ſounded into all eares, the captivitie of the ten tribes: which heathen knew not. And the fable was profitable ſo far. Likewiſe the captivitie of Manaſſes is celebrated much: by the prayer made for him as a wicked man repenting him would ſpeak. So the ſtorie of captivitie to Babylon which the Heathen ſcant heard of, is renowmed by a Book framed to Ieremies ſcribe Baruc his affaires: what he might haue ſpoken if he had left writings behind: And an Epiſtle like Ieremies handleth to manifeſt reproch the Idolatrie of the Babylonians: which in his great work would not ſo ſoone be marked among many other Buſynes. The adiections to Daniel renowme great matter hid to Gentiles. They heard not that the noble Iewes quenched the fyer: that it burned not the ſervant of God who made all things. An Oration framed to their cauſe maketh all more famous: though in propre truth their tongue uttered not thoſe voices. The faithles Heathen little marked Ieremie for Babel, that for truſt in Bel (as though he had given them empire,) the true God would

Tobit

Manaſſes prayer.

Baruc.

Ieremies epiſtle.

Song.

Bel.

would by Cyrus sword, take out of Bels mouth all that he had devoured. To print this in heathen harts, the fable of Bel devouring sheep is pretily contrived. Moreover Divi Cæsares would not take it wel that Darius decree *Dan. 6.* to be prayed unto as a God, should be openly scoffed. But by terming a king a great Dragon, as Pharaoh is *Es. 27.* Darius a Dragon worshipped of Babel, & taught better by Daniel, is the Dragon, worshipped: & destroyed from that idolatrie by Daniel: by whom Darius proclayming the true God mortified the old man, as dissolved. So that noble sentence for salvation: The just man shall live by faith: which Abakuk spake for deliverance in captivitie, and both parts are famous in Daniel: as when the King sayth: the God whom thou doest trust wil save thee: & Daniel sayth: my God by an Angel stopped the mouth of the Lyon: Because integritie was found in him towards God, and the King: this meditation being Daniels food is that messe of pottage which old Abakuk long dead brought from Iudea: and the fable printeth the matter deeper in mind.

Dragon.

Abakuks Pottage.

Now the vvhol captivitie and deliverance is lapped in the fable of Susanna: vvhich is the Ievves state: the lilie, *Cant. 2.* Susan in Ebrevv. The vvife of Ioakim the King: a daughter of this faith: helki Iah: my portion is the Eternal. In Babylon this cõmon vveale vvas faire: vvhich taught the vvicked Chaldeans the true God. And those vvicked Iudges vvould by Idols stil defile this lilie Susan: But Daniel told hovv for Idols and contempt of the true God, God had numbred vveighed and divided. All this heathen might learne by the fable: of the books vvickednes:

Susanna.

nes: a severall speach shall come.

The Iewes comon weale also is properly Iudith: Vexed by Nabuchodonosor of old: and by the Persians: an Holophernes: Hence is framed a new Nabuchodonosor, and an Holophernes, a Persian name in Herodot, with a close warning that Iehudith the Iewes state calling for vengeance by great Alexander, wil cut off the head of Holophernes the Persian state, serving a new Nabuchodonosor of tyrannie. So the fable Iudith abridgeth the Chaldean dealings and the Persian. Of vanitie anone severally. *Iudith.*

The third of Esdras was penned to renowme the building of the Temple and glorious returne: beginning with godlie Iosias Pascha: when the Law was read that they should go to captivitie: not as under heathen in weaknes but punished of God: and should returne: and build the Temple. *Esdras. III.*

The true Ezra spake closely of Darius Artaxerxes, the Sonne of Atossa Hesther, who built the temple. And heathen by Darius would meane Darius Hystaspides: Assuerus and Xerxes in Esther. Also Ezraes Cataloge of Ebrew names would be harsh to Greeks. Here to teach Grecks that the tẽple was built: where they would not hear that their great Darius Artaxerxes was of Beniamin: & for his mother built the tẽple, an historie of fable rendring a kind of reasõ why the temple should be built, & expressing Iewes names Persiq:, as Grecians doe, is penned to allure Greeks unto the historie of the temple.

Now to celebrate Ezra his Person among fooliſh heethen despising his book of the returned in faith to redemp- *IIII. Esdras.*

tion after seaven seaventies, because foolish heathen would despise these most weightie poinctes, some Idle student faineth a booke of curious questiones vnder Esdras name: That the despisers of playne wisdome may play with fitter for their humour.

Hesthers additions. The booke of Esther in the holy Ebrew is penned short, for Iewes that knew their owne story. Dull heathen would requier larger speech. For such, some sophister frameth Epistles and Idle matter to meet with vaine despisers of solide brevitie.

Machab. III. Symeon or the booke called the third of the Machabees recordeth the warres of Ptolemy Philopater and Antiochus the great, told *Dan. xj.* and written by Polybius in the same sort. Also he addeth Iewes afflictions by the bad tyrant: and that hath vse.

Machab. I The first of the Machabees, though it lye plainly, saying that Emperour Alexander parted his Kingdomes in his life time betwixt his captaines: yet for good penning of Antiochus Epiphanes Actes, he bringeth good light to Daniel: who foretold very much of him. Now wicked heathen as Diodorus Siculus and Cornelius Tacitus commended Antiochus for his study to foyl the Iewes religiō. Such mouthes are well stopped by the first of the Machabees.

Machab. II. The second of the Machabees in fables after the Iewes maner teacheth to marke a strange silence in the holy story, what became of the Arke and Altar of incense: or by what meanes fyer came to sacrifice after the returne. The fables driue to meditate: if foolish heathen would here be talking. Also the Martyrdome of Eleazar, & seaven brethren, and

and mother, who looked for the better resurrectiō *Heb.11.* Those have good vse: as in the Thalmud and Iosippus. And this book abridging five of Iason of Cyren, teacheth how weak Iason and his age were for religion. So good use might be of this book.

The heathen despised Iewes learning for policie & wisedome: and have in high esteem Theognis Phocyllides, Solon and Isocrates for precepts of life. To shew that Iewes were not rude in that kind, the book titled the wisdome of Salomon, and Syracides, these two affoard large matter. Though Syracides bredd Arianisme turning Proverb. 8. to a wrong sense: making wisdome there created wisdome. The Arians pressed great Basil with that: and in the end marre the world. So, that book is dangerous, for Christiās: though to obiect for Iewes against hethen, in the old time it had dignitie. And thus to stop heathen prating, the fables of the Apocrypha had some use: & their unperfect histories and tedious sentences, might of old be turned to some profit: Because they all beat upon the Bible: But if we hold them better then fables, and meane wittes work, we giue them leaue to check the truth exceedingly. The Doctours that cannot see thus much are blind Leaders of the blind: And the Iewes hold us void of all judgement that bind such fables & base works in the hart of the holy Bible: & read part as the sad word of God in the Church.

Wisdome.

Syracides.

That was made by some Sophister, feigning from the argum. what a man might say.

TObit is a Midras toy, or fable vpon this phrase: *Nephtali is an hind let loose: causing pleasant words.* That had true event in Barak: causing Deboraes song: but because Iahel a vvoman, not he, kild Sisera, his prayse vvould seem little to the rash: for Iacob to foretel: To vvarne of that: the fable is made: that he vvhich vvil not mark the truth: vvill soone beleeve a fable: Novv the fable continually lyeth for the vvhetstone: that is, should not be thought better then a iest.

2. The name Tobit vvas never heard among Ievves: nor is agreeable to the proportion of the language: our Bishops savv that, and make him Tobias: to help to mar the lye: that it should not have the vvhetstone: but there be other things to get the vvhetstone, enough, besides that.

3. The fooliſh Genealogie shevveth at the first that all is but a fable: in this: The book of the vvords of Tobit, sonne of Tobiel, the sonne of Ananeel, the sonne of Aduel, the sonne of Gabael, of the seed of Asael: and of the tribe of Nephthalim. Here five persons ending in *el*, tel all that use their five wits all the rest should be but as good a fable. Neither in Bible, nor Thalmudiques, nor heathen stories nor stage will the like be found. Therefore the entrance cryeth: A fable: a fable, a fable, and vain vanities.

4. Our Bishops saw the entrance would make all to be seen a fable, and leave out Tobits kindred: all but Nephtali very subtily.

5. Enemesser King of the Assyrians will also tell of a Rabbines

Rabbines ieſt, in placing Ain for S. in Salmanaſſar: and ſwallowing other letters. A ſad writer would not vex truth of holy ſtorie, with ſuch toyes.

6. None but in defence of himſelf wil brag of his own iuſtice: In defence Iob did: and Moyſes and Paul. Tobit of himſelf: thus: I Tobit, haue walked all my life in the way of truth and juſtice. The holy Daniel a true Machmad, ful of Grace, honoured of the angel, and of Chriſt himſelf, could in ſted of bragging cõfeſſe his ſinnes: ſo find favour.

7. This Tobit might be asked why he beleeved not Oſee preaching 70. yeres that Samaria ſhould be taken: So the wiſe man might have kept him frõ captivitie: & have fled to king Ezekias.

8. That which Tobit ſpeaketh in his own perſon: which ſheweh all to be a fable, our Biſhops bring the hiſtoriq; telling: and differ much from the uſual Greek: ſo that difference in copy ſheweth the fable was leſſe regarded then Lucianes.

9. For the difference is exceeding great: ſuch as can hardly be ever found in any heathen writers: This place may tel ſomewhat: ch. 2. The ſame night when I returned from the burial, and ſlept at the wall of mine houſe, becauſe I was polluted, and having my face uncovered, & I knew not that ſparrowes were in the wall: and as mine eyes were open, the ſparrowes caſt down warme dounge into myne eyes: & a whiteneſſe came into mine eyes: &c. From Ch. 2. ver. 10. unto the end of the chapter, the whol narration is clean of an other ſort, then in our Biſhops copie: there ſwallowes dung blind Tobias, and his wife ſcoldeth as Iobs wife, in an other ſort: and whol ſtories differ.

Such little care antiquitie held for theſe tales: that our wickednes ſhould be the greater which anger God with them. So fooliſhnes of the tale, and extreame difference in copie ſhould make us deteſt the deteſtable work.

10. This tale alſo winneth the Whetſtone from all Lucianes: that Sara the daughter of Raguel had ſeven huſbands, which as ſone as they had gone in to her were ſlain of the Divel Aſmodæus. What a diveliſh tale is this? againſt al the tenour of Gods providence in governing men. Stil in heathen, mariage had a bleſſing: and no heathen ever heard of ſuch a lye.

11. They be ſenſeles diveliſh that dare give particular Divels proper names: as Beelzebul: the Prince of Divels: and after him Samael in Midras Rabba vpon *Deut. 33.* & Ben Zirgha, in Zeror Hamor. Theſe names Rabbines give to a Divel, whom they make a Prince above the reſt. The wicked Tobit that durſt name a Divil Aſmodæus, as though he knew their names, hath made many a fool. Rabbines later then the Apoſtles age firſt invented Aſmodæus. Schollers ſhould be aſhamed of their blindnes.

12. The name Raphael alſo given to an Angel by man argueth Iudaiq; fabling: and holy Daniel ſhould not be the onely that recorded Angels names, and given from heaven, and allowed in the new Teſtament, if Tobit knew Raphael: that is the Phyſician of God. Some wicked Iew a ſcoffer of our new Teſtamēt: for the healing miracles feigned a particular Angel, a Phyſician. So late Iewes feigne Sidkiel, to be Abrahams Teacher: of Iuſtice: And Adams, Raziel, teacher of ſecrets: theſe and many ſuch names late Rabbines have. Whoſe wickednes Chriſtians ſhould

should detest: and not make themselves a mockage to the later Ievves.

13. The psalm 146. kept the miracle of fighting the blind to Iesus Christ cõming: that he being Iehovah and his disciples should give sight unto the blind. So this Athean fable should make a mock of our Gospel: and of Daniel: & deserveth to be detested for a most vvicked lying fable.

14. God sendeth not Angels vvhere common vvit may serve: nor more strangely then in the nevv Testament: nor yet in stranger then the true Prophets, for matters holden old. The lavv forbbidding regard of Iewish fables convicteth vs of sin, that regard such a wicked tale, for Angels.

15. The Angel telleth a lye: saying, I am of the kindred of Azarias and Ananias the great and of thy brethren.

16. They be dul vvho perceave not that the fabler alluded to Ananias and Azarias Daniels kinsmen: vvhom the Angel accompanied in the fyer.

17. The tale of the fish leaping to devour Tobias at the river Tigris: and staying after, that Tobias might take him: this is fitter to vvin the vvhetston from Lucian, then to have place vvith the Bible.

18. So

18. So the magical of the hart, Liver, and Gall, that could with perfume drive away Divels, and give eyſight, theſe argue Athean impietie in the fable.

19. Likewiſe the flying of the evil ſpirit beyond Egypt: and the angels binding of him: theſe be ridiculous fooliſh matter: fit for ſore eares that cannot abide the truth. And who can give a reaſon why a Divel ſhould goe beyond Egypt: and who heard that created Angels could bind Divils.

20. Alſo this ſpeach hath infinite impietie: I am Raphael, one of the ſeven holy Angels which preſent the prayers of the Saincts: and which go forth before his holy Maieſtie. Daniel who onely learned Angels names, and had greateſt viſions, he knew no ſuch Divinitie. And if this book had bene an old fable, ſome Rabbines from whom the Thalmuds are compiled would haue cited him: But none do cite it. Therefore it is a late fable.

21. As it is a moſt ridiculous fable that an Angel ſhould be ſayd to attend vpon a man an whol iorney: ſo to tell that the yongue mans dogge ſhould keep an angel companie, that is too too baſe a lye. Such fables are fitter for Telemachus and Aeneas then for Gods people.

22. The ages are alſo to be conſidered: Tobit lived 158 yeres, Tobias 127. as did Sara. Who cannot in that ſee a fable? In Abrahams dayes ſuch old age was likely. But ſince the curſed miſbelief in the wildernes made ſeventie and eighty yeares old age, we read no ſuch age in father & ſonne.

23. Laſtly, all Gods ſtories are in ſagenes: that the tribes of Iudah, Levi, Ioſeph or Beniamin ſhould have Gods re-

reſt

rest favour: not Dan, Gad or Nephtali; whose Iewels are omitted, Ezek. 28. as they were the baseſt: And if Nephthali had this true honour, Ezekiel had not passed over his dignitie. Now the acceptation of so wicked a ly is a ready way to Eternal death.

OF IVDITH severally.

SOme declayming Helleniſt or trifling Greek Iew made the fable of Iudith, to the ſtyle of Iacob, who is ſaid *Gen. 49.* to haue bleſſed all his ſonnes; and Symeon is openly curſed: but that he had a portion in the Land. Alſo no man judge came of him. In memorie of this the fabler maketh him a ſhee judge. And becauſe Symeon had his Land ſcattered within Iuda: the fabler feigneth her a name Iudith.

2. The copies which the Geneva followeth, & which our Biſhops, differ exceedingly: arguing that antiquitie cared not for the curſed fable: ſo much as to keep a true copie.

3. When Arphaxad was king of the Medes and buile Echbatana, thē the fable was played. Arphaxad was none

but Sems ſonne: our Lords father after the fleſh. And at the firſt the ieſter telleth that he brought but a fable.

4. The fable maketh the time to be when the Iewes were newly returned from captivitie, *ch. 4. 3.* And maketh Samaria then to be holden of Iewes: All heathen know that ſynce Cyrus time Ninevy bare no ſway. And the true Ezra telleth the Perſian ſtorie for Samaria: which this wicked fable croſſeth.

5. The fable ſayth that they were troubled for the temple, leaſt Holophernes ſhould deſtroy it: But the true Ezra ſayth that the temple was not built of a long time after the returne. They that wilbe ſtumbling againſt the holy ſpirit ſhall fall to Gehenna.

6. Where the fable ſayth, that Nabuchodonoſor ſent ſtout words to Perſia and many other countreyes, when Perſia ruled 127. countreyes, all Greekes would loth this fable: and Turks are not more impudent in the Alcoran then we in theſe fables.

7. Ezra recordeth the returned to be of Iuda and Benjamin, and nameth no troupes of the ten tribes: nor the whole People Iſrael, but Iewes.

8. In the fooliſh Genealogie of Iudith, Raphaim and Samael be. Dead, & a Divel: that telleth all is but a fable.

9. Holophernes and Bagoas be Perſian names, not Aſſyrian: which further warne of the fable.

10. The beheading of Holophernes could not daſh all wittes from an armie to flee away. And in Col bo: this is as a mere fable referred to Antiochus times.

Concluſion.

Such lyes checking the holy ſtorie are wickedly ioyned to the Bible.

Additions to Eſther.

SOme triflers for exerciſe of wit feigne additions to Eſther: becauſe God pēned the ſtorie ſhort. But God will not be mocked. The trifling epiſtle that maketh Haman a Macedonian, is wickedly falſe: & further in Babiſh fooliſhnes: and the reſt are not worthy confuting.

The wiſedome of Salomon.

THe true Salomon in the Proverbs, David & Iob have precepts enough. But ſome loth to learne what God penneth, would from mans babling make a book of ſentences. Colbo the Thalmudique hath as good. Yet no wiſedome would couple it to the Bible.

Faltes eſcaped in the Printing, to be amended.

Pag. 3. lin. 15. read, Babel.
Pag. 4. lin. 3. Ain, & Aleph.
Pag. 6. lin. 15. Theognis. And lin. 19. Thucidides.
Pag. 7. lin. 5. held.
Pag. 11. lin. 7. 450. yeares.
Pag. 13. lin. 29. Adam, as not knowing.
Pag. 28. lin. 10. that it ſhould not.
Pag. 29. lin. 10. and ſo find.